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PIETY ESSENTIAL TO THE SUCCESS OF MISSIONS.

To the Editor of the American Baptist Magazine.

SIR—The following is a copy of an Address which was delivered before the Society of Inquiry in the Newton Theological Institution. I send it to you, in compliance with the wishes of several who heard it, for insertion in the Magazine, should you deem it worthy of a place in its pages.

D. NEWTON SHELDON.

Brethren of the Society of Inquiry:

Your desire to be addressed on this occasion is a proof that you regard with interest every thing which sustains a relation to the cause of Missions, and encourages the hope that you will hear with kindness what must necessarily want the charm of novelty. The efforts which have been made during now almost half a century, to spread the Gospel among heathen nations, and the opposition which these efforts have been compelled to encounter, have led to a thorough canvassing of the claims of the missionary undertaking. The subject has been closely looked at, in almost every aspect and relation in which it is capable of being contemplated. The result of all this rigid scrutiny, both of friends and of foes, has been what is uniformly found to take place when any good cause is made to pass through a severe trial,—a greatly strengthened, a matured conviction of its importance, and of the justness of its claims to public confidence and support. The mists of prejudice and of misapprehension, which for a while hung round the missionary enterprize, as looked at by many, and obscured the true view of its essential grandeur, have been effectually dispersed, and the object for which missions are undertaken, now stands revealed to the apprehension of all properly enlightened Christians in its own native form and brightness. It might, therefore, justly be deemed unsuitable any where, but especially so *here*, to dwell on the intrinsic dignity of the design to give universal publicity to the Gospel.

But there is still another and, to me, a stronger reason for declining such a topic on the present occasion. It should be the aim of every one, at the present time, to excite and rightly direct the *activities* of Christians in reference to the unevangelized world. The greatest prominence should accordingly be given to such views as have in them the greatest suitableness to call forth into action the well-directed energies of the church. But who does not see that it is possible to expatiate, philosophically and eloquently, on those elements of the missionary undertaking to which it owes its moral grandeur, without quickening into life and activity a single pious feeling? The emotions awakened by such a discussion, may be simply emotions of taste; and these have no necessary alliance to the strictly religious affections, and, consequently, may be wholly unavailing to the purpose of exciting religious activity. Nor is this all. The habit of dwelling much on that view of the missionary cause in which it is felt to be sublime, may prove not merely not beneficial, as not adapted necessarily to awaken pious feeling and action; it may also become positively mischievous, and be a formidable obstacle to the excitement of proper feelings and conduct. There is, to many persons, a fascination about whatever is fitted to awaken the emotion of sublimity; the mind delights to repose itself in a kind of indolent luxuriousness, in the contemplation of what it admires, and thus yields itself to a state of passive enjoyment which, when habitual, it will not readily relinquish for any different feeling. The mental condition here described may result as well from an unduly cherished habit of looking exclusively to what is sublime in the missionary enterprise, as from a similar mode of indulging the thoughts in reference to any other elevating subject. But this, I need not say, is not the mental condition which we should seek to cherish. It is not for us, who are soon to be employed in the active labors of the Christian ministry, to stand still and admire the moral grandeur which belongs to the enterprise of subjecting a lost world to Christ. We have far other concern with this subject, than that it should be made to gratify an emotion of taste. We have failed to view it in its most important aspects, if we have not considered it as having a claim to move our deepest feelings, and call forth our most strenuous activities.

Knowing your desire that the present address may be of a practical character, I have thought that I cannot better occupy your time, and meet your wishes, than by showing the *dependence of the missionary cause for success on a general state of fervent scriptural piety in the church*. If this dependence can be evinced, it will follow that the most direct and effectual way, in which we can bring our instrumentality to bear on the prosperity of missions, is by cultivating in ourselves, and by exciting in the churches all the leading constituents of the Christian temper. The subject, however common, should be felt to be of absorbing and permanent interest, and deserving a much more full and accurate discussion than we shall be able to give it. I have the strongest conviction,

that the Christian church will never come to put forth the required amount of rightly directed effort in the work of evangelizing the world, nor will her labors be rewarded with the desired success, till, withdrawing her attention from every merely adventitious accompaniment, either of Christianity itself, or of the enterprize to spread it, she has her feelings and energies vivified by the powerful influence of the simple and essential truths of the Gospel.

There is a general sense in which the dependence of the missionary undertaking for success on a state of ardent piety in the church, is obvious on the slightest and most superficial view. What is the object for which missions are undertaken? Is it any thing else than to convey the knowledge of the Gospel to those who are exposed to perish through ignorance of it? And who are they that do or will engage in this enterprize, but those who know and value the Gospel? who, having themselves experienced its inestimable blessings, are willing to make some sacrifices, that others also may come to enjoy them? The idea is so plain as almost to require an apology for stating it, that the commencement of any missionary effort pre-supposes the existence of a Christian community or, at least, of some one or more individuals, themselves in actual possession of the Gospel, and of whatever blessings it is deemed capable of imparting. It is equally clear, that the vigor and perseverance with which any plan to spread the Gospel is *prosecuted*, after it has been entered upon, must depend on the strength and steadiness of those actuating convictions and feelings in which the enterprize itself originated. If the essential truths of Christianity have a firm hold of the mind, if they so fix and fill the thoughts, and stir the religious affections, as never to leave them free to wander to unrelated subjects; then the highest conceivable measure of practical energy will be displayed in carrying forward to successful accomplishment the missionary plans of the church. If, on the contrary, the truths of the Gospel are feebly apprehended and felt, debility will inevitably characterize whatever is attempted to be done for the salvation of others.

So far as the whole church, or any part of it, is actuated by the true spirit of scriptural piety, will its efforts to spread the saving knowledge of Christ be steady and vigorous. So far, on the other hand, as the whole church, or any part of it, is destitute of this spirit of piety, will its missionary plans and operations be marked by feebleness. These statements have the same obvious truth as applied to ministers and missionaries, which they have in reference to the laity. In every case, the heart must be possessed and pervaded by the spirit of the Gospel, before any strong and systematic measures will be taken to communicate to the ignorant and perishing the knowledge of the Gospel. All that we have now said is confirmed not less by the necessary conditions of every missionary undertaking, than by a multitude of facts; and it serves to show how the first hasty glance at the work of evangelizing the world is sufficient to evince its dependence for success on a *state of fervent piety in the church.*

But if we pass from this general to some more particular views, —if we look at a few of the constituent elements of a scriptural piety, and examine them in the relation which they sustain to missionary undertakings, the dependence in question will be rendered still more conspicuous. But before entering upon this examination, let me briefly indicate the character of that piety, the leading features of which I wish to exhibit. I have denominated it a *scriptural* piety; by which I mean a state of heart in conformity with what the Bible teaches. I intend, by this language, nothing unattainable by Christians in the circumstances in which they are placed; nothing incompatible with a due attention to their appropriate duties and pursuits as connected with the present life; nothing which may not be secured by such a familiarity with the Scriptures, such a habit of prayer, and such a diligent use of other means of religious improvement, as shall not interfere at all with any necessary secular engagement. I wish also to be understood as making all reasonable allowance for those imperfections which, whether necessarily or not, do really belong to the most eminently pious and self-vigilant persons. In short, by a scriptural piety, I mean simply that general excellence of religious character of which good men, whose lives are recorded in the Bible, and in faithful religious biographies, have been the patterns. These explanations seemed to be required, to prevent a possible misconception and charge of extravagance. Such is the character of that piety, on which, by a view of some of its leading constituents, I wish to show that the successful prosecution of the missionary enterprise depends.

The first essential element of this piety to which attention is invited, is *good-will to mankind*. No one will doubt that this is an indispensable trait in the Christian character. It is as plainly undeniable that, in the exact proportion in which the piety of any individual is *eminent*, is this particular ingredient of it eminent. We shall search in vain for a person deeply imbued with the spirit of the Gospel, who is not at the same time actuated by a feeling of good-will to all men. This love which the Christian bears to mankind, is something widely different from those benevolent impulses which belong, and frequently in a very high degree, to persons without piety. It is not to disparage these impulses, as found in men who are not Christians—it is to speak of them just as they are,—to say that they are mere instincts, given to man as appointed to live in society, and to sustain important relations to his fellow-men. They are a necessary preparation for the performance of those kindly offices which a social state demands. But, unlike the Christian feeling of good-will, they do not practically concern themselves with the well-being of men regarded as sinners against God, and destined to an immortal existence. Let the family circle, the surrounding neighborhood, and perhaps the nation, or, if in a few cases these benevolent impulses shall be thought to extend so far, at most the species; let these objects of regard be in a condition of tolerable comfort, so far as

the brief period of this life is concerned, and these instinctive affections will seldom ask for any thing more. There are generally no higher interests in reference to which they will feel any solicitude. For the truth of what we here say, we make the appeal to facts. Who is the philanthropist that, without piety, has made the salvation of men, regarded as immortal and as sinners, the object of his life and labors. Where is the individual who, at the mere prompting of his benevolent instincts, has consecrated his energies to the work of persuading transgressors to be reconciled to God? Alas! such enthusiasts have been found among them only who have had the Christian feeling of good-will. No man of merely natural benevolence has ever been guilty of such extravagance.

But to show more particularly the bearing which a high degree of the feeling in question has on the successful prosecution of the missionary undertaking, let it be remarked that the Gospel, including every thing, whether of doctrine or of fact, which belongs to it, forms the one grand manifestation which God has made of his compassion to men,—a compassion which has, like all his other attributes, the largeness of infinity; and that this Gospel, accordingly, is a provision, not for our particular nation, or favored portion of individuals, but for sinners of every nation, and of the whole race. However cramped may be the language of some theological systems, it is impossible not to see that the phraseology of the New Testament, in reference to the divine compassion, is of the most extensive import. Christianity is a blessing as little intended to be monopolized by a favored few, as the light or the air. It is designed for man; and it will not have accomplished its beneficent purpose, till it has been proclaimed and offered to all men. Now, in exact accordance with this expansive benevolence which the Gospel breathes, is the feeling of good will which springs up in the soul of every one who fully embraces the Gospel and imbibes its spirit. It is a good will which perfectly sympathizes with, and bounds itself by nothing less than the liberal design for which Christianity itself is given to man. It is, consequently, a feeling which, when thus excited in due proportion to what the Gospel aims and is suited to accomplish, may well be judged of sufficient power to vanquish whatever of selfishness and indolence it may have to struggle with in the individual who cherishes it. Let us then conceive of this love to man, as actuating with its proper strength the whole Christian church. What an increase of men, what an accession of means, and what an enlargement of plans of operation, for the spread of the Gospel among heathen nations, might we not expect to witness! In relation, then, to this element of piety and good will to men, it is plain that an increase of it in the church would contribute much to the vigorous and successful prosecution of the missionary undertaking. It must consequently be the duty of all who occupy stations of influence in the Christian community, to give the widest possible prevalence to such views and feelings respecting the Gospel, as are in harmony with its true nature and design.

Another element of scriptural piety is *a feeling of the odious nature of sin*. There can be no question among Christians, that sin is felt to be the greatest evil by that person whose whole character is brought most fully under the influence of the evangelical doctrines. The more the infinitely amiable character of God is seen and loved, the more the purity of his law, as extending its jurisdiction over every thought and feeling, is kept in view, and the more the death of Christ, as a propitiatory sacrifice, is contemplated in its various bearings, the more foul and hateful will sin appear. The Christian, whose soul is in the state corresponding most nearly with what religion requires, can look with no indulgence upon what is wrong, either in himself or in others. He feels himself impelled, as by an irresistible power, to do his utmost to lessen the fearful amount of wickedness which exists around him. Now let this Christian, with a mind thus illuminated, and with moral feelings thus excited in reference to the true nature of sin, be made acquainted with the condition of the whole unevangelized world. Let him be brought to contemplate the fact, that wherever the Gospel has not been carried, the supremacy which God, as the Creator and invisible Governor, rightfully claims, is virtually disowned; and that throughout the heathen nations, in place of the devout affections which should be paid to Him, an impious homage is rendered to beings put in his stead. Let him have presented to his mind all those gross and provoking sins which are found to be the concomitants of the sin of idolatry. Let him also reflect, that however the guilt of these beings may be diminished by a certain measure of unavoidable ignorance, yet it is manifestly such as must excite the divine displeasure, and, if not removed by a pardon such as the Gospel alone makes known, must bring upon them inconceivable misery in the world to come. Will not his love of God and of holiness prompt a most earnest wish, that the moral power of that religion which can transform idolaters into devout worshippers of Jehovah, may be brought to bear upon these unevangelized nations? Will he not extend all those feelings of hatred which he bears to sin in general, to those particular and most odious forms of sin of which the heathen are guilty? Will not, indeed, his estimate of the evil of sin in general, be greatly heightened by that clear manifestation of its nature and tendency which he sees in these particular forms of sin? And will he not in this state of mind resolve, that none of those whom the blessing of God attending his labors can rescue from this state of guilt, shall be left to perish in it?

In order to evince more clearly the strength of that impulse to missionary effort which may be given by a proper sense of the odiousness of sin, I have thus far confined myself to the case of a single Christian. But it is at once seen that whatever effectiveness, as an impellent to Christian action, this feeling of the hatefulness of sin may have in the case of one religious individual, it may in like manner have in the case of every other religious indi-

vidual. The feeling which one disciple is required to cherish, if (as is true of this) an essential part of the Christian character, is a feeling which it is incumbent on the whole church to cherish. And there can be no question that there is in actual connexion with the existing state of heathenism, wherever found, such an amount of guilt, such an accumulation of things loathsome in the sight of God, as, if fairly presented to the view of the whole religious community, *should* lead to united and vigorous measures for the removal of so great evils. If there is, then, among those bodies of Christians where the requisite knowledge of the moral state of unevangelized nations is had, a manifest deficiency of feeling and of effort in reference to the missionary cause, it can proceed from nothing else than from a defect of piety, *from an inadequate impression of the evil of sin*, especially as displayed among the heathen. The existence of enlarged and scriptural views of the true nature of sin is, then, an essential condition of success in the undertaking to spread the Gospel through the world. Let infidels and merely nominal Christians extenuate the vices of heathen nations as much as they will; the friends of Christianity have, and are required to apply to the regulation of their conduct, a more authoritative rule of duty than can be found elsewhere—the unerring representations of the Bible respecting the moral condition of unevangelized tribes. It is scarcely necessary to say, how exactly the scriptural delineation of the character of the heathen in ancient times, agrees with the best accredited accounts of modern pagan nations.

(To be continued.)

For the Am. Baptist Magazine.

MEMOIR OF REV. JOHN RATHBONE, OF ASHFORD, CT.

Memoirs of good men, especially such as have labored for God in the Gospel of his Son, are, in a peculiar sense, the property of the church. This is emphatically true of those who have been among the leaders in Israel, and who have impressed the memorials of their life and character on those schemes of Christian enterprise, which circle in their benevolent embrace all nations.

John Rathbone, the subject of this Memoir, was born in Stonington, Ct. the 26th of June, 1729. He was the son of Joshua and Mary Rathbone; and, by his mother's side, grandson of Elder Valentine Wightman, who lived in the town of Groton, and was the first settled Baptist minister of the State of Connecticut. His fame was in all the churches.* The parents of John were re-

* Many of the sons, grandsons, and great-grandsons of Elder Wightman were and are Baptist ministers. His son, the Rev. Timothy Wightman, succeeded his father in the ministry, and was highly esteemed as an able and faithful minister of Jesus Christ. The Rev. John Gano Wightman, youngest son of Timothy, succeeded his father, and is pastor of the same Baptist Church at Groton to this day. Perhaps a greater number of ministers of the Gospel may be counted among the descendants of Elder Valentine Wightman, than of any other man that has lived in North America; and no family in our beloved country has excelled them in piety and good morals.

spectable and pious members of a Baptist church in Stonington, and endeavored to bring up their children in the nurture and admonition of the Lord. At the age of ten, his interest was first excited respecting his character in the sight of God, as will appear from the following extracts from his diary:

“I lived until I was about eight or ten years old, without much thought of God or eternity. About this time, God raised up a man named Davenport, who came preaching through our land. A great number went out to hear him. Many were convicted of their sins, and a goodly number converted; and, having received the love of God in their hearts, were rejoicing in God their Saviour. I attended one of those meetings, which was held in the open fields; for the assemblage was so numerous that no meeting-house could hold them. Many of the people were under powerful convictions; and I, poor boy, was under great concern, because I could not get conviction. But my concern gradually wore off.”

It appears from his diary, that the Spirit of God visited him again at the age of fifteen, but with the same lamentable results. At length, after an interval of seven years, “it pleased God,” he relates, “to send sickness into the town of Canterbury, where I then lived, which carried off many of its inhabitants. It came into my family also, which alarmed me very much; and I began to pray again. For six weeks I labored under great concern of mind, and prayed often; until one Lord’s day, I went to hear Elder S. Payne preach; and, while he was praying before sermon, my heart and soul united with him in petitioning the throne of grace for the pardon of sin, and that God would be pleased to rain down a shower of convicting and converting grace upon the assembly. During that prayer, I felt such a sense of the pardon of sin, and of the love of God in my soul, that my joy was unspeakable. My soul breathed back praises to God, and my heart and soul burned with love to God.”

He subsequently speaks of suffering severe temptations, and of being oppressed with doubts respecting his conversion. He began also to be much tried about praying in his family morning and evening; but “after much exercise of mind,” he proceeds, “and a severe struggle and mortification in my first attempt, I was enabled to overcome all obstacles, and had great delight in worshipping God in my family.”

At a later period, his diary informs us, his mind was severely exercised on account of his barrenness: feeling himself to be at a distance from God, and destitute of those lively exercises of faith which he once had, and now so much desired. Again, at other times, he was permitted to draw near to the throne of grace in humble contrition, being endued with a spirit of prayer; his prayers at such times seeming to him to be of God’s own inditing. In these holy exercises he enjoyed much consolation, and a foretaste of those heavenly joys that are unspeakable and full of glory. About the year 1759, he removed to Stonington Point, now called Stonington Borough, where, through his instrumentality, a small number of Baptist brethren and sisters were formed into a church. They

were destitute of a pastor, but nevertheless met for worship in a school-house, every Lord's day, and were occasionally favored with preaching by Baptist ministers who visited them. On these days, and at other times, Mr. R. was a constant attendant on divine service, aiding in the worship of God, by prayers, exhortations, and singing. At length, he had an impression on his mind that it was his duty to preach the Gospel; yet, being a man of limited education, and not possessing a ready elocution, he felt much diffidence, and doubted whether he was called of God to the ministry. In the language of Moses, he said in his heart,—“O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue.” Ex. iv. 10. The impression, however, that it was his duty to preach, became so strong that he could say with the apostle Paul, “*Wo* is me if I preach not the Gospel.” He therefore obeyed the call of God, and began to preach; not for hire, but in obedience to the will of God, laboring with his hands to support a young and increasing family,—having learned and for several years followed the clothier's trade. He continued to preach to the church and people at Stonington until the Spring of 1779, when, in consequence of losses sustained in an attack on Stonington, in the war of the Revolution, by the ship *Rose*, Captain Wallace, in 1775, and the subsequent decrease of the means of supporting his family, he removed with his family to Ashford, where he had bought a farm. He had no sooner become settled in his new habitation, than he began to look up the lost sheep of the house of Israel; and, gathering together the brethren and sisters who were scattered about in that part of the town where he lived, he held meetings in his own house, and preached to the people. God was graciously pleased to bless his labors; and in a short time a church was duly organized, consisting of the individuals just mentioned, and eighteen new converts; and he became their pastor. They were called the 2d Baptist church in Ashford. He gave them a piece of ground to build a meeting house upon, (beside contributing in aid of its erection,) and a second in which to bury their dead. He continued to preach and administer the ordinances to them till 1804. He then lost his wife; and, being 75 years old, went and lived with his children, residing several years alternately in Bellingham, Mass. with his son, Valentine Wightman Rathbone, who was pastor of a Baptist church in that town; and in Charlemont, with his son Samuel Rathbone, Esq. He afterwards removed to the residence of his son Aaron, in Ballston, N. Y., which he made his home till the year 1825. He then went to Willington, adjoining Ashford, to the residence of his widowed daughter Weston, not far distant from where he had formerly lived; wishing, as he said, to spend the remainder of his days there, and there die, and be buried with the wife of his youth and the mother of his children. He spoke also of the pleasure of being visited by his brethren of the 2d Baptist church in Ashford, of which he had formerly been pastor between twenty and thirty

years. It may here be added that Mr. R. was accustomed to preach in New York, Bellingham, Charlemont, Ballston, and every place where he lived after he left Ashford, when requested so to do, until about nine months before his death. He removed to Willington, in August, 1825. But his appointed period there was short. On the 2d day of August of the following year, he departed this life, at the age of ninety-seven years, one month, and seven days.* Mr. Rathbone was a man of habitual submissiveness to the divine will, and had, at all times of affliction, manifested great patience and resignation. But during his last sickness, the grace of patience shone conspicuous. Not a murmur escaped from his lips, though he suffered great pain in consequence of a fall which he had received a short time before his illness. He appeared to acquiesce in the divine will as a child of God. And he was strong in faith, nothing wavering. To his children and grandchildren, and others who stood around his bed, he said, with a clear voice and a peculiar emphasis, "I am going where I shall be happy forever." At times his mind seemed to be absorbed in religious exercises. The ruling passion was strong in death. He would talk of the Bible, name a chapter, and recite passages of scripture; and at one time, he exclaimed in a voice louder than usual, "I want to preach the Gospel." But his work on earth was done. He had been an approved and able minister of Jesus Christ for nearly seventy years, and the message was now to be delivered to him, "Come up higher."

Mr. Rathbone, though deprived in early life of the advantages of a good education, had been distinguished, through the long period of his ministry, not only as an indefatigable public servant of Christ, but not less as an able counsellor in Zion. He was probably called upon oftener than almost any other minister, to settle difficulties in the churches. His character as a counsellor and peacemaker, had become almost proverbial; and when any difficulties had arisen in some church or churches, it was the customary and almost natural suggestion, "Let us send for father Rathbone. He will point out a way by which the matter can be adjusted." And it was the usual and acknowledged result, that, by visiting the parties at their houses, and with his peculiar manner of soft persuasion and explanation, he would smooth the rough places in their hearts, and in a good measure do away their asperity and rancour, and cause them to repent and forgive. The influence of his urbanity and prudence combined with candor and impartiality, was not limited to the members of his own denomination. Instances were not rare, of ministers of other denominations calling upon him to obtain the benefit of his counsels.—Mr. R.

* The descendants of Mr. Rathbone were very numerous. Their precise number could not be ascertained; but the writer of this memoir counted up 287, consisting of his children, grand-children, great grand-children, and great great grand-children, who were living at the time of his death. Two of his sons were Baptist ministers; Valentine, mentioned above, and David, who was pastor of a church in Scipio, N. Y., and afterwards of a church in Lawrenceville, Pa., where he died Aug. 1823.

was an eminent example of the qualities required in a bishop, in Paul's 1st Epistle to Timothy, iii. 2. He was "given to hospitality," ready to distribute, willing to communicate. His home was open to all Christians,—a resting place for the way-faring man, the stranger and the poor. Those who knew him were of the opinion, that he gave much more in the aggregate to the poor of his church and other Christian friends, than he received during the whole term of seventy years. For it was not customary in those days, in the region of country where he lived, for Baptists to give much to their ministers.

But it was at his domestic fireside, and in the circle of his family and friends, that the engaging qualities of his mind and heart were most conspicuous. There the kindness of his feelings overflowed. There the uniform fervor of his piety threw its holy lustre over his character. One trait in his character was singularly remarkable. When his family and friends had formed a circle round the fire-side in an evening, conversing on topics of casual interest, he would say to them, "Come, if you have no objection, I will give you a short sermon;" and having obtained their consent, he would mention a passage in the Bible, and tell his auditors where they could find it. He would then explain and illustrate the text, and his discourse would consist of the very pith and marrow of his subject, and might be compared to virgin gold without alloy. These chimney-corner sermons were frequently given. The writer of this memoir has had the pleasure of hearing several of them.—In his family he was kind and forgiving; and his reproofs were attended with convincing exhortations to reform. And when he called his family around him for the morning and evening sacrifice, his venerable age, his tall and reverend form, his thin locks, that were bleached by many winters, and the devout solemnity of his manner, all combined to impress on the minds of those about him, that he bore a striking resemblance to one of the ancient patriarchs of Israel.

It is worthy of remark that Mr. R. was the friend of Missionary Societies, Bible Societies, and indeed of all the benevolent objects of Christian enterprise, and most devoutly prayed for their success. He was particularly fond of Monthly Concerts of Prayer.

In conclusion, it may be truly said, that through an unusually long life, Mr. R. as a Christian, and as a minister of Christ, maintained an unspotted reputation in the church and in the world; and, from the time of his first profession of religion, to the close of his life, adorned the doctrine of God our Saviour in all things, exhibiting in his conduct the holy influence of the Gospel which he proclaimed.

Mark the perfect man, and behold the upright; for the end of that man is peace.

LITERARY NOTICES.

THE COMPREHENSIVE COMMENTARY ON THE HOLY BIBLE, &c. &c. Edited by Rev. William Jenks, D. D. Pastor of Green Street Church, Boston, &c. Re-edited and adapted to the views of the Baptist Denomination of Christians, by Rev. Joseph A. Warne, A. M. Pastor of the Baptist Church in Brookline, Mass. Genesis—Judges. Brattleboro': Published by Fessenden & Co. Boston: Shattuck & Co. 1835.

Of the comparatively few who venture to sit in judgment on the biblical labors of Henry, Scott & Doddridge, there is only here and there one who will deny their claims to his deep respect and gratitude, as well for the light which they have shed on the meaning of the sacred Scriptures, as for the fullness and power with which they have made that meaning to bear on the heart and conscience. Add to this the important fact that the Editor has interspersed the work, thus far, with annotations of Stuart, Robinson & Bush, and of Patrick, Poole, Lowth, Rosenmüller, and many other distinguished writers on the Scriptures, and it will not be thought strange if, in respect to completeness and accuracy of interpretation, the Comprehensive Commentary be found worthy of an unusually extended patronage. And even were it otherwise, it should be borne in mind that, from the want of interest, or leisure, or pecuniary means, a very inconsiderable part of the rapidly increasing population of this country will have recourse, in their study of the Bible, to works of more deep research and exacter criticism, and that a still less number are competent to consult these works with profit, though within their reach, since a ready and judicious use of them involves an amount of preliminary knowledge rarely attained. But our strongest motive for presenting the claims of this Commentary to public favor, is the conviction that its daily use by families and individuals would greatly enhance the interest felt in reading the Bible, and pro-

mote correspondently its sanctifying and sustaining influences. Other Commentaries may make a higher demand for intellectual effort, and may or may not give back an equivalent of valuable information. But no work of like character and extent is known to us, better adapted to give life and efficacy to the private or the social reading of God's Word, and none, we believe, can with much reason be anticipated, for at least the present generation.

MEMOIRS OF HARLAN PAGE, or the Power of Prayer and Personal Effort for the souls of individuals. By William A. Hallock, Cor. Sec. of the American Tract Society. Published by the American Tract Society, 150 Nassau Street, New York. pp. 230. 12mo.

When we first perused this little Memoir, we designed to transfer several of its most interesting paragraphs to the pages of the Magazine. We were confident we could not do a more acceptable service to very many of our readers—to all, certainly, who are conscious of not having done what they could for the conversion of their fellow-men, and are willing to be stimulated to greater activity in their efforts; and no less to those who, in the efforts they have made, have not met with a success corresponding with their hopes, and would thankfully learn how to apply their exertions with greater skill and fairer promise. Still we do not much regret that we are limited to this brief notice of the work. That it may effect its due amount of good, it must be read *throughout*, carefully and with prayer. And that it will be so read, and read far more extensively than to require our aid, we cannot doubt. Its general character is indicated on the title-page. "The great object of Mr. H.'s spiritual life was not *himself to be happy in religion*, but rather by persevering labors and holy self-denial,—like the apostle who testified that he *died daily*—to glorify God in winning souls to him."

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Building, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Burma.

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AVA.

JOURNAL OF MR. KINCAID.

(Continued from p. 335.)

The violent interference of Government with the preaching of the Gospel in Ava, mentioned in a former number of the Magazine, and more minutely described in the closing part of the following extracts, though directly prompted by a spirit of indiscriminate revenge, as suggested by Mr. K., must in no small degree, we think, be ascribed to the manifest interest which had for some time existed among the people respecting religious truth, and the apprehensions of its further prevalence, awakened in some of the partizans of Boodhism.

Sept. 20, 1834. More than 50 persons at the house, professedly to inquire about the living God. Some appeared to feel a little, and we hope good may result from the labors of this day.

21. During the forenoon, had a few visitors, and for several hours in the afternoon the verandah was crowded. The subject, "what is the cause of all the *darkness, misery and superstition* which exist among mankind," was discussed for some time.

The Burmans are fatalists. They attribute the *good* or *ill* they experience, to the influence of former deeds, that is, deeds done in a former state. They have no idea of the pardon of sin. They acknowledge

the depravity of the heart, but consider it a misfortune rather than a crime. If a person dies by disease, it is his *Kou* (fate). If one is murdered, or decapitated, it is his *Kou*. Of a *holy, perfect and unchangeable* Being they are entirely ignorant, and of course ignorant of the divine law.

25. For several days past, we have had crowds at the house, and not a few of them have contended for Boodhism, with an earnestness and zeal that would have done honor to the Christian cause. I am often surprised to find very young men having an extensive knowledge of their books, and well skilled in all the sophistry of heathenism. It is said there are five thousand priests in the different monasteries in this city, and all are professedly engaged in studying their sacred books. Two thirds of this number are under 18 years of age.

26. Gave away 147 tracts, mostly the View. Had preaching and disputing for about 10 hours, and between 3 and 4 hundred have heard of Christ.

27. Gave away 130 tracts, 10 copies of Acts, and 6 copies of Luke and John. Several of our auditors listened with great attention to the history of Christ. May the Saviour be revealed in their hearts, the only hope of glory. Held our Saturday evening prayer-meeting at candle-lighting; 5 of the converts prayed.

28. Lord's day morning, preached to an assembly of 27 persons, from John iv. 23, 24—as usual, many in the

house during the day to whom *Moung En*, *Moung Kai* and myself by turns, preached the things concerning the kingdom of God. The heat is oppressive; the thermometer stands at 108° in the coolest part of our house, and falls to 94° in the night. In a few weeks we expect delightfully cool weather.

29. Gave away 150 tracts. Inquiry is on the increase. The call for books is greater than at any time before, since I have been in Ava. We feel greatly encouraged from what we see and hear around us. The God of grace is looking down upon these sons of darkness; the vale of death is visited by the day-spring from on high, and a rustling is heard, as if dry bones were shaken by a mighty wind.

30. *Moung Kai* came in just at evening, and gave us an interesting account of his preaching in the south part of the city. He found a number gathered on a funeral occasion, began preaching, and soon the whole neighborhood came together.—Gave away 130 tracts.

Oct. 1. This has been a great day among the Burmans. It is the day appropriated to the worship of a celebrated *pagoda*, a little distance from the city. Immense numbers of people come from the surrounding country, not for devotion but *trade*. Thousands of tents are erected, in which all kinds of merchandize, particularly articles of fancy, are offered for sale. Gave away 860 tracts, and many asked who did not receive. If the demand for books continues, I shall soon be without a tract to give a poor perishing idolater, who is beginning to inquire, "What shall I do to be saved?" and according to the rate I have been able to get things heretofore, it will be 4 or 5 months before I shall get a supply from Maulmein.

2. Two of our inquirers spent all the forenoon at the house. For 6 months they have been reading the New Testament, and often attending worship on Lord's day. I have long felt certain that *truth* was making an impression on their minds, and

hoped ere long it would prove a savor of life unto life to their souls; but unexpectedly they declared themselves on the Lord's side, and said their *hope*, their only hope was in Christ, the Author of eternal salvation. We cannot doubt their sincerity. Such evidence of the operations of the Holy Spirit on the proud and haughty people of Ava, is truly encouraging. Gave away 140 tracts.

4. Had preaching and disputing the whole day, mostly with priests. During this month, great numbers, particularly priests, come in from neighboring towns, it being a time of festivals. One man was as insulting and violent in his language, as any man I have before met with in Burmah. He said I might as well teach them to worship *trees* and *plants*, as an invisible Being, and the absurdity of such a doctrine made it evident, that my only object was to disaffect the people towards their own religion, and involve them in endless disputes among themselves. He said if I would go among wild uncivilized tribes, and teach them religion and science, it would be a favor; but to come among the Burmans, whose religion was at least equal to any in the world, was idle, and I deserved nothing but ridicule. I told him I expected nothing but ridicule from men blindly attached to their traditions, but there were many sober-minded men among them who reasoned on the subject; and all who reasoned a little, were convinced that there was *one living and eternal God*, and therefore to worship idols which cannot *see* or *hear* or *speak* was absurd, degrading and ruinous to the soul.

10. For several days past, we have had as usual a great number of visitors, yet few of them appear to be really earnest inquirers after truth; however, many express anxiety to know what this new religion is, and ask for books. Among those who are earnest and feelingly alive in their inquiries, are one Brahmin, and two Burmans. The Brahmin is one of the king's astronomers, and is reputed the most learned man

among them. He has been in the habit of calling occasionally, for a year past, and has thought himself able to defend his national religion, till within a few months. I have given him a Testament and some tracts, which he has read to advantage. For about 10 days he has been down with fever, which is sweeping off multitudes of the inhabitants just now: to-day he got out to see us; says, while he lay sick with fever, he prayed that Christ would have mercy on him, and that his only comfort was in meditating on the Lord Jesus, who came into the world to save sinners. This declaration being in accordance with his conversation for some time previous, gave me great joy, not only because a soul is saved, but also because it shows the power of the Gospel in this distant part of the world. This Brahmin is 38 years old, and is perfectly master of Hindostanee, Burman, Sanscrit, and Pali. The two Burmans are young men—they have been promising inquirers for some months past, and lately have expressed their desires of being numbered among the disciples of Christ. I might also add that among the females who call on Mrs. K., there are two who give cheering evidence that they have not heard in vain. The husband of one is daily at the palace, and ranks among the inferior nobility. He reads the Scriptures, but is too full of the world to think much about religion: however, he is willing his lady should come and hear the Gospel. She does come every Sabbath, and often has 3 or 4 females with her. Gave away 250 tracts, and 10 copies of Luke and John.

12. Lord's day morning. Preached to an interesting assembly. Besides the usual assembly, 15 strangers were present, and among them an *abbot* or priest, who is head of a monastery. Gave away 115 tracts.

18. Being Saturday evening, we had a prayer-meeting; 5 of the native brethren prayed. During the past week, from 1 to 3 hundred tracts have been given away daily.

Burmans, Kathays, Brahmins, and Shous have called for books, and, as far as possible, when we have given them, we have pointed out the way of life, and urged upon them the necessity of praying to the living God, who alone can open the eyes of the understanding, and give peace to the soul.

The longer I continue among the heathen, the more I am convinced that the Gospel conveyed by the living voice, is the means appointed for the conversion of men. Reading of books enlightens, and induces a spirit of inquiry; but the full and overflowing heart reaches the conscience, and awakens the finer feelings of the soul. Hence the necessity of preaching the word, of being instant in season and out of season. Could we but feel as we ought, we should know how to estimate the claims of these millions, on whom not one gleam of moral light has dawned for ages. It is not enough that we pray for them; it is not enough that we give them books; we must preach Jesus Christ, and not be discouraged amidst reproaches and insults.

19. This is the day the Lord hath made for the special display of his glory; we will rejoice and be glad in it. The converts are punctual in meeting together on the Sabbath. It is delightful to see this little band engage in the holy worship of God—a few months ago, and they were worshippers of idols; now they are redeemed from these dumb idols, and they know God, and Jesus Christ whom he hath sent, which is eternal life. Many visitors at the house.

20. Gave away upwards of 1,000 tracts, mostly to people from adjoining towns.

23. During the 3 days past, have given away about 3,000 tracts. O that some precious souls may be awakened.

26. Lord's day. Had an assembly of 34, to whom I preached from these words, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit."

Two of our good inquirers were present. Many daily call for books. I have written to Maulmein for 25,000 tracts, and a few copies of the New Testament.

27. Yesterday *Moung Kai* was called to the house of one of the *Atwen Woons*, where he is well acquainted. He found about 30 discussing the subject of religion; some for, and some against Boodhism. The *Atwen Woon's* lady had read most of our books, and she wished *Moung Kai* to explain the doctrines of the Christian religion. He did, and a long discussion took place, in which the lady joined in defending the religion of Christ. Such facts are interesting to us, for we see in them the dawning of a better day.

Ko Gwa, the good old man who was baptized, together with his wife last April, tells me he has cheering evidence of the conversion of a son, who has been for some years very dissipated, but has left off his bad habits since he began to read the Scriptures, and for about five months has led another life altogether.

Blessed be God for such displays of his grace towards Burmans, who in heart and life are as depraved as those Romans to whom Paul preached.

Monastery of a Woon-gee.

28. Early in the morning visited a splendid monastery; after the king's and queen's, it is supposed to be the most costly in Ava. It was recently built by the *Mea wa de Woon-gee*, and he has kindly offered to give me a drawing of it. The roof is very high, and supported by long rows of massy pillars, all of which, together with the whole interior of the building, is covered with a paint jet black, and having so fine a polish that every image before it is reflected. In the eastern angle, judiciously situated, is a golden throne or pulpit, from which the bishop, in a sitting posture, utters his *Pali*, very little of which himself or auditors understand. The carved work within and without is immense,

representing all kinds of animals that have an existence on land, in the water, and in the air, besides others which have no existence except in the imagination. In an outer building of princely appearance, is an old priest embalmed. He has been dead 2 months, and in 1 or 2 months more is to be burned. His head only is to be seen, which is covered with gold leaf; the rest of the body is covered with a cloth wrought in gold, and set with brilliants. Every thing around him was gaudy and imposing in the extreme. A number of people and a few priests were sitting around, conversing in an idle manner, and as I thought little becoming the occasion. I inquired the age of the old man, who, in death, was surrounded with the trappings of royalty. One of the priests replied, 86. As Burmans hold that merit lengthens, and demerit shortens life, I remarked, "This *Pong Gee* (priest) must have been a man of extraordinary merit to live so long." "Truly," they said, and then told me the number of his austerities, and his extensive knowledge of books. I replied, "He had a greater stock of merit than *Gaudama*, for he took sick and died when only 80 years old. Why do you not worship the man who has the most merit?" We had considerable conversation on this and various subjects, when I urged them to believe in the incorruptible *Jehovah*, and on *Jesus Christ* his Son, who alone has merit to forgive sin and save the soul from hell.

Visit to a Shou village.

29. Early in the morning, visited a *Shou* village about 2 miles distant, having two tracts in my hat. 30 or 40 men came round, and as they could speak Burman well, I had no difficulty in making them understand the subject. I read part of the *Balance*, and part of the *View*, accompanying every sentence or two with explanatory remarks. They listened attentively, but said as this was a great subject, they must take a long time to consider. This is a *shou mart*, to which they come down with

their caravans every 3 or 4 months. They appear to be a mild, industrious people, but are cruelly oppressed by their conquerors, the Burmans. Their *dress* and *manufactures* indicate a state of society much more advanced in civilization than the Burmans. Their country is hilly, intersected by numerous small streams, and is fertile, yielding wheat, rice, beans, peas, Indian corn, tobacco, oranges, &c. They grow some tea in the higher districts, and are no strangers to snow. They have some large towns, but the walls were thrown down after being conquered by the Burmans. They are Boodhists, speak the Burman language, and are numerous. It is a pity this country could not be occupied by one or two active missionaries. On its south-east frontier I have no doubt a man might get footing.

30. Two of our good inquirers were present a long time to-day, said they wished to do all the will of God, and be disciples of Jesus Christ. Gave away 170 tracts, and copies of Luke and John, and a few of the Acts of the Apostles.

Nov. 2. Lord's day. Had 42 at the morning worship; several were strangers, who remained some time for conversation. About an hour after worship, 4 others came, said they regretted not being in time to hear the discourse. A rapidly growing interest is apparent among the people to read and hear about God and Christ. I have but a few tracts and cannot give to all who ask, till another stock is sent up.

5. We had the pleasure of welcoming the arrival of a large parcel of letters from American friends.

Arraignment of Mr. Kincaid.

6. This morning at an early hour, I was summoned to the palace. The manner in which I was called indicated that a fearful storm was gathering, and in this I was not deceived. On reaching the Royal Court, where the *Woon-gees* and others transact business, a *Scara-dou-gee* was ordered to bring forward the

black book, and read. I listened to several chapters, in which they had drawn out circumstantially many charges against me, the substance of which was, "The American teacher is stirring up divisions among the people, teaching them to despise the religion of their country, and to follow a religion which the king, the princes, and noblemen do not approve. He is not contented to live in the Golden City quietly, as other foreigners do, but in the city and all places round, is giving books and preaching a foreign religion, and his object is to bring into contempt and destroy the religion which has been revered for ages." This and much more to the same purport I listened to without uttering a word, but at length they accused me of a crime, which had no foundation in truth, and I could remain silent no longer.

The charge was this; "About seven months ago, the American teacher promised to give no more books, but regardless of that promise, he has given books and preached ever since." I said, I had never heard of such a promise before, but that I had promised to withhold the Investigator, and this promise had never been broken, and the *Woon-gees* had given me permission to preach, and give the sacred Scriptures. The *Mea-wa-de Woon-gee* pretended to be in a great rage, said he knew nothing about *one book*, and that I had promised to give *no more books*. A *Woon-douk* followed up the subject, said I had no right to speak of one book, that they were determined to stop my giving books and preaching too. I remonstrated with them on taking such a violent course, and then said, "You allow Papists and Mussulmans to follow their religion unmolested, and converts from among the Burmans are not disturbed." They cried out most violently, "No Burmans enter the Papist and Mussulman religions, and those people do not give books or preach." I said, "Do you intend driving me out of the country?" A *Woon-gee* replied, "No, but you must promise to give no more books,

and not go about preaching." "I cannot make such a promise." *Woon-gee*. "You must promise." "I fear God more than earthly kings, and cannot promise; if you cut off my arms, and then my head, I dare not promise." They then said I was not fit to live in the empire, and must be sent off. They got into a great rage, threatened the old man who had rented me the house; (he was near by, on his face, nearly frightened out of his senses, and begging for his life,) and said, they would put him in the *me loung tike*, that is, burn him alive. (These are not often vaunting threats, for many a poor wretch is burned, strangled, or cut in pieces with axes.) I felt indignant at such brutal language, and though the old fellow is a violent enemy of the Christian religion, and has constantly done his best to injure me, yet I took his part, and told the ministers they had no reason to be offended with him, for by their permission he had rented me the house. I then begged the prince (the queen's brother) who is actually the reigning monarch, to give me a patient hearing. He did, but appeared to take little interest in my story, as he only remarked that the owner of the house must pay me the money he had received. This is the substance of the conversation, which took place between the ministers and myself. Besides the retinues which belong to these noblemen, many spectators were present listening to all that was said, and I fear a general alarm will be spread among the people, so that all open inquiry will cease, at least for some time to come. One remark occurs to me, which I will mention here. While endeavoring to convince the prince that I taught the people nothing but what was calculated to make them better, wiser, and happier, a proud, haughty *Woon-douk* exclaimed, "If we do not oppose you we shall go to hell." I replied, "My only object is to teach all men the divine law, so that they may become holy and enjoy the favor of God forever." The *Woon-douk* again exclaimed, "We are afraid of hell,

and dare not listen to you." I understood this well; they wished to have the people think their opposition was dictated by the purest motives; for, despotic and tyrannical as they are, they wish to have the good will of the people. If I can judge from the temper and language of this morning, the Government is determined to proceed to extremities. But yesterday, and not a cloud darkened our prospects. We looked over this immense field, whitening for the harvest, and rejoiced in the glorious prospect spread out before us. We fondly imagined the sun of prosperity would never set, but now our hopes are crushed; and yet we cannot but hope that this threatening storm will pass, and the sun of prosperity again shine upon our path. I feel distressed for this little flock, gathered from among the heathen. Precious souls, they have entered a kingdom against which the world has waged an unceasing war, but if they are faithful to the end, the boon of eternal life is theirs. O God, restrain the wrath of the heathen. Save thine own heritage, and have mercy on this great city.

(To be continued.)

TAVOY.

JOURNAL OF MR. MASON.

(Continued from p. 337.)

In a note accompanying the interesting narrative which follows, Mr. M. says, "I forward by this opportunity the remainder of my journal to Mergui—all that I have thought material to copy; for although some interesting circumstances occurred after my last date, yet it seems best to wind up such a long story."

Feb. 18. My entrance into this village reminded me of Paul's into Lystra. The people almost quarrelled for the honor of receiving me, each protesting "my house is the best." They had never heard of the gospel before, and were more attentive, and quite as orderly at worship, as any Christian congregation I ever saw. Here are three houses

and a distillery; the latter, as usual, offering a strong resistance to the entrance of the truth. Before the Burmans conquered the country, several populous Siamese villages were located in this neighborhood; of which the Jack and Dorian trees that abound here, afford satisfactory evidence, as they are not indigenous. The valley of the Tenasserim is one of the finest in India, and although a few hundred wandering Karens is the aggregate of its present population, the remains of four walled towns, that still exist on the river north of where I now stand, indicate a former population of many thousands.

Feb. 19. My host and his wife declared their determination, this morning, to serve the Lord, whatever others might do, and as I have promised to make another visit next year, they will return with me, they say, to Matamyo. The villagers showed me the way to a few Karen houses on the Charawa, a considerable stream that comes in from the east, and down which the Siamese used to make inroads on the inhabitants below. Here I was glad to find two of our company, who had been separated from us about ten days, on a preaching excursion. They report favorably of the neighborhoods they have visited; in many of which, the people are anxious to have schools established among them.

Here is an individual, who unites in himself the character of both prophet and necromancer. I found the whole neighborhood assembled in his zayat, and the great man himself reclining in a raised apartment between two rows of peacock's feathers. I was soon informed that this prophet, as a proof that he was sent of God, had received a book from heaven which they worshipped, and the people requested him to show it to me, as I might, perhaps, be able to read it. With some reluctance, he produced a small piece of wood about two inches long, and one and a half broad, with a short handle, and wrapped in several

layers of tinsel, that made a gingling whenever it was handled. On removing the tinsel, in a hollow cut in the wood were several folds of cloth, under which appeared the book spread out at full length, which, to the great amusement of the people, I read as follows:—

Wheelwright,
Monk-house,
Winter &
Brooker,
London.

In fact, it was a card of a London *Firm*, which had by some unknown means found its way here. As the result of this day's labors, two men, out of a dozen, profess to believe the Gospel and request baptism. It is exceedingly discouraging to leave such persons without any opportunities for receiving instruction, yet leave them I must. To-morrow we move down the Tenasserim again, which for two or three days' journey below is without an inhabitant.

22. We did not reach inhabitants last evening as we expected; but rain coming on, I determined to keep on the raft, as it was impossible to find shelter on the shore; so we kept driving on amid the wind and rain, now in the dark washing over a sand bank, and anon among the rocks and snags and sawyers with which the river abounds. Finally, we found the remains of a raft near the shore, and then felt our way through the bushes to an old house, deserted of its inhabitants, in which we lay down to sleep. The morning showed us no signs of living beings, so we took breakfast and moved on; and about a mile further on, we found a boat, and then a path which led us to a house. The people listened with interest to the gospel, asked many pertinent questions, said they had no wish to make offerings to Nats, and finally volunteered their services, to go down and show me the next house which, they said, was a day's journey below. Accordingly I came down here towed by their boat. The people manifest much interest in the Gospel. After worship to-night the

leading man said, on being questioned, "I see no way to avoid believing it. No other law carries with it the evidence of truth that this does." He said he was in the habit of praying to both God and the Nats. I asked him what he said, "I say to God," replied he, "O God, thou hast created all things, then watch over and preserve what thou hast formed." To the Nats I say, "O Theyya, preserve me from sickness and affliction of every description; suffer them not to come near me."

Religion of Laos.

Here are one or two natives of Laos settled among the Karens. One was at worship to night, and as he can speak Karen, I have had a long conference with him, on the subject of the religion of that tribe. He says they worship the God that made the heavens and the earth, whom they call *H'tein*, the Chinese name for God. Once a year they sacrifice to him two buffaloes, a black one and a white one, with prayers and ceremonies. The persons that make the sacrifice are their teachers of religion—their priests. They observe the times of new and full moon, as we do the Sabbath. They refrain from work and travelling, but not from eating as do the Boodhists. Their ideas of the omnipresence of God, may be gathered from the following tradition which he repeated. "In ancient times men ate the turtle, and devoured them in such great numbers, that they (i. e. the turtles) went and besought God, who, (as a punishment to men for their gluttony) covered up men's eyes; so, that although God is ever near us, no one can see him." The man has as good a system of mere morality in his head, as I can teach him. I suspect, however, that he has got some of his morality from the Karens. He repeated a number of commandments, coinciding with scripture morality, among which were the following: "Pray to God day and night continually." "Let men love each other unfeignedly; and let a

person that is injured, bear all that is inflicted upon him without returning evil. Let no one envy another, or covet another's goods." He says, as might be anticipated, that they do not worship idols, although those that dwell in towns frequently conform to the Boodhists and pay homage to them. They all drink spirituous liquor, and their religion does not forbid it. They kill and eat animals of every description, except the turtle; and have received permission, they say, so to do from God, as in the following tradition that he repeated. "In ancient time God pretended to die, when animals of every description, except the turtle, came and mourned for him. When God manifested himself again, he said, Eat not the turtle; of all other animals eat without sin, but it is sin to eat the turtle." There is a manifest coincidence between this and a Karen tradition, a fragment of which, in my Karen scrap book runs thus:

"God about to die gave commands, gave commands,
God about to go away gave commands,
gave commands,
He commanded, sun go mourning,
He commanded, moon go mourning."

23. The appearance of the people here is quite encouraging. They pretty universally promise to abandon Nat worship and drink. A woman at worship this evening, who has a drunken husband, almost swore after it closed, that she would never make him any more drink.* "If ever I make any more," said she, "from this time of hearing the teacher, may I die." The folks say, that they hope I will visit them next year, and baptize them; and that they will build a zayat for me.

Interesting Interview with a Karen Teacher.

24. After promising to visit them again next year, and administering medicine as usual to the sick, I pushed off; but not without an

* The women make all the spirituous liquor among the Karens.

escort of the people in a canoe. On the way, we met with a religious teacher and his wife, who live in the neighborhood. They begged us to stop; but after a little conversation they concluded to return, and started on before us. On reaching his house, where I now am, we found every thing prepared for us, in the very first of Karen style, with their garments spread on the floor, for me to walk upon from one room to another. While listening to the reading of the View in Karen, he occasionally exclaimed, "The Lord," "The Lord," "The Lord." He has built an addition to his house as a place of worship, and himself and such of his neighbors as are disposed, assemble every night to worship, where they pray and sing hymns. In his place of worship, I found a shrine surrounded with something resembling a Chinese pagoda, and many ridiculous ornaments. I told him these things were not proper. "Well, then," said he, "I will destroy them if you say they are wrong. I made them through ignorance, not knowing what was proper. I have been long living in hopes, that I should see a teacher among us, and now you have come, I am determined to do as you say." Accordingly I have seen his temple cleared, until it would do for a Quaker conventicle. The people around us appear determined to enrol themselves as Christians, but the old man says, he fears the men will drink, and the women scold, after all. A man that lives in an adjacent house has just been begging a book, and expressing his determination to live as its requirements demand.

25. I was awaked in the middle of the night, by the singing of some women in the next room. I caught a few verses.

"If we know the Lord Jesus Christ
We are delivered from our sins;
Who ever knows then the Lord Jesus
Christ
Is delivered from his sins;
Upon the whole earth
No other God should be worshipped;
Throughout the whole earth
No other God shall be worshipped;

Praise the law of God,
It is pure as water, even as sand;
Praise the truth of God,
It is pleasant as water, smooth as iron."

The people all promised to abandon drink, and Nat worship, and the religious teacher and his wife accompanied us. We met with a boat full of people, to whom we preached the Gospel. They were going to offer to Nats, and promised, that after they had offered to them this once, they would abandon them forever.

We came to the house of the head man at Tsau-thrau. He says he saw br. Wade in Mergui, and that he believes, but he does not practise accordingly. After this, we moved down a few miles to a comfortable zayat, near which are two Karen houses. The head man has sent us down his boat, as he fears the alligators will take us off our little rafts, for they occasionally take people out of the boats. An instance of this kind occurred a few weeks ago, wherein a Burman man was devoured by one that came into his boat, while he was asleep, waiting for the turn of the tide. It deserves to be remarked, that the Burmans would see us *all* devoured by alligators before they would offer to lend us a boat, with men to take it back again free of expense, as this Karen has done.

Tenasserim.

26. Noon found us in this ancient city, which is situated on a narrow peninsula, formed by the confluence of the "Little River," and the Tenasserim. Its dilapidated walls, several miles in circumference, still exist, to indicate something of its former importance. Little of its history however, is known, more than that it was built by the Siamese, and was a very populous and busy city many centuries before the existence of Mergui. The present population, consists of a few hundred inhabitants, who, like the city, appear to belong to a former generation; and the whole strikingly resembles an old French town in the valley of the Mississippi.

It is the very empire of dulness, and we failed in our attempts to gain any attention to the Gospel.

I was surprised, in the afternoon, by the arrival of Capt. Leslie, the Governor of the province, who, it appears, is going to visit a Siamese settlement up the Little River, forming by emigrants from Siam. He tells me that there is a Siamese town of nearly a thousand inhabitants, near the southern boundary of the province, on the sea-coast—(would not this be an eligible situation for a Siamese missionary?) He gave me at parting a pressing invitation to make his house at Mergui my home, during my stay there, and has just sent me a note ordering the person in charge of his house to receive me, and provide for me as for himself. Missionaries have so often cause to complain of those in authority, that the uniform kindness those in Burmah have experienced, deserves to be noted.

Mergui.

March 1. Between Tenasserim and this place, we visited one or two villages, that afford nothing worthy of particular remark. The Karens, however, pressing requested me to come again. The tide serving in the night, we got down here about sunrise. The bamboo houses, scattered amid a grove of cocoa nut trees, give the place a most oriental appearance, while good broad streets, intersecting each other at right angles, seem to indicate more than oriental civilization. The town stands on the top and sides of a hill that rises from the water's edge, between one and two hundred feet high, and is by far the pleasantest town I have seen in India. On the south and west side, it is shut in by a labyrinth of islands, on the north-west is the open sea, but still diversified by lofty mountainous islands, while the blue mountains on the north-east probably stretch up in one continuous range to the Himalahs. The low swampy ground on the south-east, produces the Nipapalm, from which a coarse sugar is

made, as well as an intoxicating liquor; concerning which an old traveller, who was here in 1565, says, "The greatest merchandise at Mirgrim, is Nyppa, which is an excellent wine, that is made of the flower of a tree called Nyppa, whose liquor they distil, and so make an excellent drink, clear as crystal, good to the mouth, and better to the stomach." The soldiers are constantly intoxicated by this "excellent wine," whenever by any means they can obtain it, to the ruin of both soul and body. One was drowned here, three or four days since, by the upsetting of a canoe, while in a state of intoxication.

Immediately on my arrival I sought out Ko Ing, but he gives a discouraging view of the place, so far as religion is concerned. He had intended to return to Tavoy about a month ago, but a woman here afforded him some encouragement, which he interpreted as an indication that it was his duty to stay. The Karen settlement br. Wade visited, lies on the north side of the island; but the people have gone back to Nat worship, Ko Ing says, worse than ever; so I shall not turn aside to visit them at present, but return to Tavoy by land, on the west side of the mountains, among which several Karen settlements remain unvisited.

2. Besides Ko Ing, his family, and a Burman woman that br. Wade baptized, who adorns her profession, we had two or three persons at worship to-day, who afford some encouragement, in having abandoned idol worship, and being favorably inclined to the truth.

I dined with the military commandant and his lady, who are very pleasant people, and favorably inclined to religion. He lately returned from a visit to Europe, and says the Directors of the East India Company are, in heart, as much opposed to the admission of missionaries into their territories as ever; arguing that when the people are enlightened, they will throw off the yoke of their English masters. The

pay of the Governor of their provinces is *three hundred and fifty times more* than the wages of the best native carpenters, and that of the Governor General, is *two thousand five hundred times more*; while the pay of the President of the United States, is not *fifty times more* than the wages of a mechanic. They have certainly reason then for their apprehensions; for what enlightened people will pay such enormous salaries? It is to be lamented, however, that the Government of the most enlightened, most liberal, and most Christian people in Europe depends alone, for its stability, on ignorance, superstition and oppression.

This gentleman imagines that the want of an established religion in America, must produce an immense number of sects; and I find this idea cherished in a religious periodical in India, which ought to know better. The Editor comes forth like

“Katterfelto, with his hair on end
At his own wonders,”

with the astounding announcement, “We think we can reckon *nineteen* denominations of Christians, more or less numerous in the United States.”

Now it is but a few years ago, since I saw the notice of a Catholic priest, somewhere in the United Kingdom, enumerating more than *two hundred* different sects of protestants, as an argument against protestantism. This argument then is about twelve times stronger in favor of making that establishment popery. The fact, however, is most striking. Amid all the persecution to which heretics and dissenters have been subjected in Europe, more than *two hundred* sects have arisen; while in America, where religion is without constraint, those interested in making them as numerous as possible, are able to enumerate *nineteen* only.

I had occasion to correct another error. My company thought that the Burmans were so attached to

their religion, it being interwoven with their first thoughts and feelings, that the converts would often relapse into idolatry, while the fact is, that of more than one hundred and fifty Burmans that have been baptized in the mission, I believe not one has ever been excluded or suspended for idolatry. The few exclusions that have occurred, have been not for idolatrous, but for immoral practices. This fact shows, that man's attachment to idolatry is not so strong as his attachment to his passions; and as subduing the latter is a prerequisite to admission to the church every where, what fears have we to entertain for the conversion of the world? If the Spirit of God is constantly overcoming the greater, what insurmountable difficulty can be offered by the less!

Tha Mok.

3. Mergui is situated in such a labyrinth of islands, it was with hard struggling all day, that we have at last reached the main land. An old man, on my asking him if he had ever heard of the Christian religion before, said he had heard his children speak of it, when they came from Mergui. And what did they say, I asked. “They said,” he replied, “the person that enters commits a great sin.” A few persons were at worship, but the old man shook his head and said, “The Burmans, sir, will never believe.”

4. We started this morning for Boka, said to be half a day's journey distant, and after walking from sunrise till the stars looked us in the face, every man ready to drop down with fatigue, and one in a fever, we threw ourselves down here, we know not where, further than that it is the Karen jungle, having passed two old houses. The worst of the matter is, we have nothing to eat. Three men pushed on, without their loads, in search of a house, but though several hours ago, we have not heard from them.

Plai Creek.

5. After sunrise, the three men

returned, not being able to find any house, after following the path a long distance. We had nothing left but to move on, *breakfastless*, which we did by moving back to where we had seen the road divide, musing on the waste of time, and wondering in what way I could turn the circumstances we were in, to advantage, unless by deriving a lesson of patience from them, which seems to be in a good degree thrown away upon me. A few hours walk brought us to a Karen house, from which we were induced to come to this village. Here I found a comfortable zayat just finished for my reception, where I had not the least idea of being known, and where I should never have come had I not been lost. It seems the old man, who invited me to Pyee-cha, had been here and told them it was probable I should visit them; so they erected a zayat at once. He himself has taken materials from here to build one for me at Pyee-cha.

The people here give wonderful attention to the Gospel. About thirty assemble for worship, and we have had it twice. One man, an intelligent one too, formerly the head man under the Burman government, was a disciple of the conjurer* there, and for his heresy condemned to death, but he bought his life for a hundred rupees. On asking one man if he believed—"Believe," he replied, "not I alone believe, but all the Karens will believe." Thank God for being lost last night.

"Henceforth, then,
It matters not, if storm and sunshine be
My earthly lot—bitter or sweet my cup;
I only pray, God fit me for the work,
God make me holy, and my spirit nerve
For the stern hour of strife. Let me but
know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done,—
Let me but know I have a friend that waits
To welcome me to glory,—and I joy
To tread the dark and death-fraught
wilderness."

* The man that brought the book to br. Boardman.

LETTER OF MR. MASON TO DR.
BOLLES.

Tavoy, Oct. 13, 1834.

Dear sir,

I send a brief notice of my proceedings, during the last three months, classed as usual into three departments.

English.

The congregation is small, but favorable changes have occurred in one or two persons, and I had the pleasure of baptizing one on the fourth of this month. He is an East Indian, connected with the Medical service under the superintendence of the Surgeon; and having charge of the jail, with all the Burmans that apply for European Medical assistance, his opportunities for usefulness to the natives are frequent, and, it is believed, not more frequent than improved. He is acquainted with the Burman language, and as the case requires, exhorts, reads, and distributes tracts. There is some reason to believe that his labors have been blessed to the conversion of a very intelligent prisoner; but as his period of punishment has nearly expired, he will soon be better able to prove his sincerity. A Portuguese member of the congregation, a leading man in the Catholic church, has lately exerted himself among the Portuguese, recommending to them to read the Scriptures. The consequence has been a great demand among them lately, for the Burman Testament. All understand the Burman, though but few can read it, and a young man, who was out of work for some time, went round from house to house among the Portuguese, reading the New Testament and tracts for his board, it being understood, that wherever he read a couple of hours, he was entitled to a meal.

I have also the pleasure to add that the missionary society, in addition to supporting two native assistants, voted, at the last meeting, to pay the expense of printing the Karen tract, "The words of the ancient fulfilled," now in the press.

Burman.

The two persons mentioned in my last communication, were baptized July 16, and at no period, since the station was occupied, has Christianity been more the subject of attention than within the last three months, although as yet the blessing is withheld. Three or four inquirers, however, still afford us encouragement, though hope is mixed with fear. One respectable, well-educated young man gave great promise. He attended worship regularly, requested baptism, and gave some evidence of genuine repentance; but he has fallen into sin, though not into idolatry. Another individual, who was formerly a head man under the Burman Government, from being a great opposer, has been brought to approve the Gospel, and finally to declare publicly his full belief of Christianity, and rejection of Boodhism. But there is some reason to fear, after all, that he loves the praise of men more than the praise of God. Time will prove him.

Another man gave hopeful attention for several weeks, and, like the two former, attended worship regularly on the Sabbath, which the careless never do. But two or three weeks ago he decidedly rejected the Gospel, declaring "If Gaudama cannot save me, I will go to hell with him," and forsook us altogether. I was pleased to learn, however, that he was at worship again last night. Besides these, we have two or three others that give encouragement, and they may be the chosen ones. We pray they may, but so faintly that we cannot prevail with God, even when the blessing seems to be within our reach, and here is no one to hold up our hands. Imperative duty now requires me to leave the Burmans, and turn to the Karens.

Karens.

The season has precluded all connection with the Karens, other than occasional visitors. The schools have prospered, and from Toungyouk-ga-la and the neighborhood, where Moug Tsek-kyu is teaching,

I hear a good report of the inquirers. Tsau-tu-pau, who with his family has been studying here this season, I intend to establish on the Charawa as a school-master and preacher, when I renew my visit down the Tenasserim this season. I hope to obtain one or two others at Mata-myo to establish in like manner at Pyucha and Pla. A Siamese Karen young man, of great promise, has been studying at Mata-myo this season. He was in town a few days ago, and I find him completely master of reading and writing his own language, as he previously was of the Taling. He professes to believe the truth, and wishes to be baptized; should he return to his own people he may, with the blessing of God, be an instrument of great good. There are many persons favorable to the Gospel there, but I am forbidden by the Government under which I live, to enter the Siamese Territory, and the Karens are not allowed by theirs to come over to us.

The season has been unusually unhealthy; several remain sick, and three men have died, all useful members of the church, and one a pillar in it. We are consoled by the reflection, that none have died "without a sign." The language of prayer, and the name of Jesus have hovered around their lips in their last faltering accents.

In the Karen school in town, I have lately required exercises in composition in the form of letters. The following is the last received from Tsau-tu-pau mentioned above. It must be borne in mind, that five or six months ago he could not read a syllable of his own language, while he is now complete master of reading, and writes a very legible hand.

"Teacher, the warm season has arrived. I have given attention to what you have said, and thought on all the words of God; but I am as a child. The parents say to it, Art thou able to travel or not? If thou art not able to go, thou must stay in the house. The child being anxious to go, replies, 'Yes, I can go,' and teasing his parents for permission

they say, If thou canst walk, come along. In going he perhaps falls a long way behind, and were his parents to go on he would be left alone in the jungle; but they have affection for him, and wait for him, and let him go before, and watch him; for were they to leave him to himself he would perish in the jungle. (a)

“When I dwelt in darkness I heard the word of God; my heart rejoiced, my soul was happy, and following after him my heart was light, and my mind at ease. I thought on all the sin and iniquity that had thrown me down, and I followed God, as a child his parents; but when I remember the sins I have since committed, my heart is troubled, my mind is uneasy. Then I think of God, his great goodness, his unspeakable kindness, his great power and glory. He governs all things; adversity and prosperity are dispensed by him. He casts to hell, he raises to heaven. He gives the new heart, he gives the new mind. He has power for all things. I think too that the Lord Jesus Christ has power to overcome all things, and my heart rejoices, my mind is at rest. Now I go in the trail of the Lord Jesus, and tread in his path; I follow after him. If he rejects me on account of my sins, I must dwell in darkness; but if he saves me, I shall dwell with him. The Lord knows the heart, and when he descends to judgment, if he saves me I shall be happy, but if rejected, I shall be miserable. I meditate on Jehovah, who is able to accomplish all things, and feel very happy.

“I have learned to read with the teacher in the city, and when I return to the country, O teacher and teacheress, I shall remember you with affection. Should I be sick in the jungle, I shall remember the time I dwelt with you, and shall think of the time when we were sick at the teacher’s. By day the teacher came and saw us, and by night the teacher came and visited us. O teacher, I

think of it, and remember it with affection continually.”

I have devoted considerable time, these rains, to writing Karen, and have two more tracts ready for the press. One, “Salvation,” a dialogue in verse, being with slight alterations a translation of the Burman Catechism, and another, the “Vade Mecum,” a large tract consisting of a portion of Scripture, reflections and remarks thereon, accompanied by an appropriate hymn, for every day in the month, intended primarily for family worship, but serving at present for Bible, hymn book, and body of divinity.

MAULMEIN.

EXTRACTS OF LETTERS FROM MESSRS. COMSTOCK & HOWARD.

We give the following brief extracts from letters addressed to the Corresponding Secretary, that we may not only furnish our readers with distinct views of the doings of our missionary brethren, but promote, as far as possible, a personal acquaintance with each individual engaged in the service of the Board. In this way we hope, aside from the gratification it may afford to particular friends, to foster the interest felt in missionary objects generally. In a letter dated Maulmein, Dec. 3, 1834, Mr. C. writes,

“The service which we believe our blessed Master has assigned us, has lost none of its interest in our view. We would not be back in America if we could. No, we feel thankful that we may wear ourselves out in the service of Christ, and for the good of the poor heathen. We have already been in sight of the shores of Burmah, and our language still is,

‘In those deserts let us labor,
On those mountains let us tell
How he died—the blessed Saviour—
To redeem a world from hell.’

Mrs. C. and myself are now waiting with not a little anxiety for an opportunity to take our place at Aracan. We rejoice in the provi-

(a) Meaning to imply his need of the teacher’s care and advice.

dences of God in relation to us, thus far, and are willing to go forth to our work, trusting him for the future."

The following is from a letter of Mr. Howard, bearing date, Rangoon, Jan. 17, 1835.

I left Maulmein on the 22d, and, after a passage of four days, arrived at Rangoon the 26th of Dec. where we had the pleasure of meeting br. and sister Webb, whose hearts and house were open to receive us. We are now in our field of labor, and, looking back on the period that has elapsed since we left our dear friends in America, we can but exclaim, What hath God wrought for us? While travelling several hundred miles by land, and 17,600 miles by water, not a hair has fallen from our heads, nor have we suffered any loss in our temporal effects, not even so much as is often realized by the removal of a few miles in America. The climate here is now delightful, and both myself and Mrs. H. are enjoying as good health as when we left America.

I very deeply feel that the condition of this place demands the labors of pious, persevering and experienced missionaries. But how can it be thus supplied? If it cannot be otherwise, I am willing to live and labor and die here in Burmah Proper, if the kingdom of the Redeemer may be advanced by it. I know not how a missionary, with the condition of these heathen and his Bible before him, can be discouraged in regard to his labors.

EXTRACT OF A LETTER FROM MRS. S. JUDSON TO DR. BOLLES, DATED JAN. 3, 1834.

My dear Pastor,

On the 6th of last month, the American ship Cashmere anchored at Amherst, and shortly after, we had the happiness of welcoming our dear brethren and sisters who have come to aid us in the great work to which we have devoted our lives.

The articles sent for the schools at Tavoy from various places, have been

duly received, and it is pleasing to have this proof, that this department of labor is regarded with so much interest at home. Such articles as will be useful in the native schools, I have given over to the sisters at that station, to be disposed of at their discretion. There is, at present, no English school at Tavoy under the superintendence of the mission, and it is still quite uncertain whether such a school will be revived. The English books, microscope, magnet, &c. I have detained at this station, till something more definite can be ascertained. The slates are sent to Tavoy, with the cloth, clothes, &c. for native schools.

Niam.

EXTRACT OF A LETTER FROM MR. JONES TO DR. BOLLES.

Bankok, Jan. 18, 1835.

Dear sir,

While Mrs. J. was on a visit to the Burman village this P. M., she learned that one of the poor women, to whom she has been accustomed to communicate Christian instruction, had died since her last visit. She was aged and ignorant, but often professed an entire renunciation of idolatry, and the daily worship of Jesus. In her dying moments, when Boodhists usually pay great regard to images and superstitions, she declined them, and said she was going to a "happy home."—A few others make similar professions. It is impossible for us to form a very definite opinion of their state. But "the Lord knoweth them that are His." During Mrs. J's. absence, Bun Ty came in, and informed me that he knew two or three aged women, the wives of Chinamen, who appear to give considerable evidence of true faith in our divine religion, and express a determination to come and join in the usual public worship, as soon as practicable. The assembly hitherto has consisted only of males. Bun Ty says also that Chek Eet, Chek Haw, and one other are seriously looking forward to a connec-

tion with the church. In view of these circumstances and my contemplated absence, I have suggested the propriety of his being formally designated as the pastor of the little church. The duties he has long discharged except the administration of the ordinances; but the public designation he declines—because, he says, of his limited knowledge and capacity.

It will soon be necessary to provide some more commodious place of worship. All natives of this country have a prejudice, at present almost insuperable, to worshipping in an under room, and it is not improbable that some building must be erected for that special purpose. It may be used for a school also, if we are so fortunate as to succeed in getting one. A Catholic Chapel which stands near us, and is a large substantial brick building, was erected at the sole expense of a single lady in Europe. Perhaps some of our good friends at home may derive a useful hint from this.

Singapore, March 11, 1835.

I forwarded you one letter, via St. Helena, Feb. 1, and as the Cashmere will not sail under 2 or 3 weeks I send another by the same route. One tract in the Siamese language is printed, and 1,000 copies covered. Matt. is printed as far as 5th chap. 30 v. Edition 1500. Chaps. 5, 6, and 7, I shall have struck off separately for a tract, 1,500;—1,000 done up with the tract, and 500 alone: tract 2,000 copies. If I have not an opportunity of getting back to Siam when Matthew is done, I shall print another tract of 16—20 pp.

Death of Mrs. Dean.

In communicating the news of this afflictive event, Mr. Jones, under the same date, thus writes:—

“You will learn with grief of heart, that br. Dean has been called to resign back to God his beloved wife. She died here on the 5th inst. leaving an infant daughter, now about a month old. Thus is her

husband's heart riven, and the fond hopes we had entertained of long enjoying her society and efficient co-operation dashed. The particulars of this mournful event br. Dean will soon forward.

EXTRACT OF A LETTER FROM MR. HANCOCK TO DR. BOLLES.

It will be perceived by the following extract, that Mr. H. has repaired to Calcutta, for the purpose of procuring additional apparatus for printing in the Burman, Karen and Taling languages. This was in consequence of a letter of the Board addressed June 30, 1834, to the missionaries at Maulmein, and recommending to their attention the expediency of designating one of the printers to return to this country, and superintend the preparation of new founts of types, &c. Mr. H. was accordingly deputed for this object, with the understanding, however, that if it could be advantageously prosecuted at Calcutta, he should proceed no further. He left Maulmein Jan. 4, 1835, and arrived at Calcutta Feb. 11.

Calcutta, March 18, 1835.

Rev. and dear Sir,

In my last to you, which I think was dated Feb. 12, I stated the object of my visit to this city, and mentioned the possibility of my return to America. Since that time, however, I have made such arrangements with Mr. W. H. Pearce, as will secure all the advantages which could be realized by the execution of the work in America, and save much time and money. As you are well acquainted with the subject, perhaps it will not be necessary or desirable for me to say more, than that I have taken measures for the completion of a set of matrices in the three languages, Burman, Karen and Taling, to be finished in the same manner as at the English and American Foundries. The whole cost, I think, will not exceed \$2,000; whereas, I am quite sure, from estimates I have made, that the same work could not be done in America, for less than \$5,000; an expense, I fear, in which

the Christian public would not bear us out, without the prospect of an adequate amount of good; at any rate, my own conscience will not allow me to incur the additional expense. The more I have thought of it, the less inclined I have felt to go home, and the fewer advantages I have seen as the result of having the work executed at home; and I hope the course I have taken will give satisfaction, and accomplish the object desired: viz. the securing of good and complete founts of type, and eventually, the supply of the vast multitudes of Karens and Talings with the Scriptures in their own tongues. Hitherto, comparatively nothing has been done to furnish books for these two nations. Very many of the Talings and a few of the Karens do indeed *read* Burman, but they do not *understand* it: and our Taling Christians, some of whom understand both languages pretty well, and who, being employed as itinerants, are qualified to judge of the wants of the people, are very anxious to have the Scriptures printed in their vernacular tongue. Several books of the New Testament are now ready for the press, in Taling. There are several villages in the vicinity of Maulmein, which I have visited, composed mostly of Talings, where none of the women, and but few of the men can even read Burman; and this is no doubt true, to a greater or less extent, in all Taling cities, towns and villages throughout the country; therefore, the only hope of benefiting them at present, is by native itinerants. Various circumstances have conspired to make us think that the time has now arrived, when not only the Burmans, but the Talings and Karens should have the Scriptures in their own language. We have taken one step towards the accomplishment of this object, and we now look to our Christian friends to assist us. We are confident we shall not look in vain. We need *alms* and *prayers*.

Operations of the Press in Burmah in 1834.

As the management of the printing

establishment has devolved almost entirely upon me the last year, it will be expected that I should make a statement of the result of our labors, which I will now do as follows:—

<i>Works printed.</i>	<i>Cops.</i>	<i>Pages.</i>
Psalms,	156 pp.	5000 780,000
Life of Christ,	192 “	5000 960,000
Old Testament,		
2d vol.	500 “	2000 1,000,000
Sermon on the Mt.	8 “	5000 40,000
Miracles,	28 “	5000 140,000
Sermon & Miracles,	36 “	5000 180,000
Parables, Christ's		
Last Discourse,	24 “	10,000 240,000
Memoir of Miss		
Cummings,	16 “	3000 48,000
Karen Tract,	12 “	1300 15,600
		Total, 41,300 3,403,600

None of these works have ever before been printed.

It will be seen by the above statement, that almost the whole of the results of the last year's labor has been the unadulterated word of God.

Issues for the last year.

Scriptures,	16,737	cops. or	1,460,408	pp.
Tracts,	58,914	“ “	1,054,048	“
Total	75,651	“ “	2,514,456	“

being an increase over the preceding year, of 11,476 copies, or 908,652 pp. Besides the works printed, as mentioned above, there was in press, Dec. 31, an edition of 40,000 of the Golden Balance with the Catechism affixed: Mee Shwa Ee was in type, of which 10,000 were to have been printed. The first volume of the Old Testament was ready for press, and the 1st signature had been printed. Of the Awakener, Investigator and Three Sciences, there were none in the depository, though I believe the stations were well supplied with these tracts.

I have distributed but few tracts myself, as my time has been almost wholly taken up with the management of the affairs of the office, and cannot say how they have been received: yet, though I *have not seen* the effects produced by them, I feel assured that so much seed has not been scattered in vain. Persons have often come to the office, and

some from a considerable distance, to procure tracts.

When I look on the vast multitudes who are still groping in the darkness of heathenism, I sometimes ask myself, Is it possible that these nations will ever be converted? The conclusion, *they will not, they cannot*, would be irresistible, if God had not undertaken the work. But why is that glorious day, when the heathen shall be Christ's, so tardy in its progress? Is it because we are so faithless? Our feeble, sleepy efforts too plainly indicate the state of our hearts. God has determined that his church shall be gathered in from the four corners of the earth; he has also determined that his church shall be the instruments of doing it; and when the same degree of holy devotion to the cause of Christ prevails among the Christians and missionaries of our day, as there was among the Christians and missionaries in the days of our Saviour and his apostles, we may expect to see the same results attending our labors as attended theirs. We want more Bible enthusiasm on the subject of the conversion of the world: we want more of the spirit of our Master, or the world will never be converted by us; the work will devolve upon our successors, and our crowns will be starless.

LETTER OF REV. J. T. JONES TO THE
BOARDMAN MISSIONARY SOCIETY IN
WATERVILLE COLLEGE.

The following letter first appeared in *Zion's Advocate* of August 12, and to some of our readers may have lost the freshness of novelty. But the suggestions which it embodies are so just, and so worthy of the regard of all who are anticipating missionary labors, as to call for its insertion in the Magazine.

Brethren of the Boardman Missionary Society,

A communication received from an association bearing the sainted name of Boardman must not go unanswered, though the answer has been so long delayed. An apology

for the delay, though easily made, would only uselessly encumber my paper without instructing you. The spirit of your association pleases me much; and what is of infinitely greater consequence, I trust it pleases our blessed Saviour. That such associations will multiply and become more and more efficient, I fondly hope; yet I fear that my desultory and necessarily hasty communications will contribute but little to your advancement.

Let me remark, however, for the benefit of those who contemplate a *missionary life*, that, judging from my limited experience, such a life is *very different in reality from any conceptions that are ever formed of it before it is commenced*. It has trials which cannot be described, or adequately contemplated till experienced. Many of the circumstances attending it may be definitely known, but those circumstances are so modified by counteracting or concurring causes, that their real effect cannot be foreseen. These circumstances, also, will vary with every individual, even of the same country. They relate to his living, his health, that of his family, his acquisition of the language, his reception among the people, his having books prepared for him, or his preparing books for others, his means of intercourse with other stations, or the society which sustains him, his safety, or perpetual exposure, his servants, and, in fine, to every thing. To give, therefore, a full and correct account of what each will be called to experience, is utterly impossible.

Hence, 2d. the idea that a young man must be accurately informed in regard to every thing he will be likely to meet in a missionary life, before he resolves to engage in that life, is preposterous. It cannot be—the mariner might as well wait till he had ascertained precisely what gales and calms should attend his whole voyage, before he unfurled his banners to the breeze; or the merchant wait till he could ascertain precisely to whom, and on what conditions he could dispose of

every article of merchandise, before he could venture to commence his business.

Hence, 3d. every young man who resolves on a missionary life, should come to it *prepared for every thing*. He may not actually be called to *endure* every thing: he should have a heart ready for it, if it *should come*. The specific trials which will assail him cannot be pointed out, and he cannot therefore brace up his mind to meet them. It is altogether more probable than otherwise, that the trials he most dreaded will be little felt, while those which he has not contemplated will press on him with a mountain's weight. Let him come, therefore, girt with strength and an irrepressible energy of holy resolution; but let his strength be drawn from above. Let him be "strong in the Lord," and he need "fear no evil."

This leads me to say, the pleasures of a missionary life are as little understood by those who have not actually experienced them, as its trials; but, instead of attempting to describe them, I invite you to partake of them. They flow through various channels; and doubtless one of the principal of these channels is the prayers of Christians. And the thought that thousands and thousands who have access to the throne of God, and are welcome there through Jesus our Saviour, are daily invoking blessings on us and our work, gives us thrills of "joy unutterable." I would rather know that five humble individuals, whose souls glow with love to Christ and his cause, were earnestly invoking a blessing on me, than to learn that ten thousands of the worldly wise were admiring my disinterestedness. We need the prayers of saints; we need their presence and co-operation too. There are only three Christian missionaries here, with a population nearly as great as Burmah, and where at least a dozen languages are requisite for access to all the people. None of us are as yet thoroughly acquainted with any of these languages. With the ex-

ception of the Burmans (who are but few) and the Chinese, none of them have any adequate supply of Christian books. Most of them have none at all. Who shall break the slumbers of moral death with which these millions are bound? Who shall tear the bandage from their eyes, that they may see; above all, who shall soften their adamant hearts, and teach the vital current to glow with holy love to Jesus? If God spares us and blesses our efforts, we may ultimately spread before them the leaves of the tree of knowledge and of life; but who can give their perverted taste a relish for such heavenly food? You, Christian brethren, if you have ever imbibed this relish, can tell whence it is derived; and as that fountain is exhaustless, can implore it for those dying millions.

Your prayers for them will, I humbly hope, eventually lead some of you to *labor* for them. Come, and we will welcome you to our joys and our sorrows; and when you have served him faithfully here, Christ will welcome you to joys unmingled with sorrow.

DEPARTURE OF MISSIONARIES.

Messrs. Crocker and Mylne, whose designation as missionaries to Africa was noticed in our last number, took passage with Dr. Skinner, in the brig Susan and Elizabeth, for Liberia, July 11. A correspondent of the Board writes:

The missionaries for Africa sailed on Saturday. Their minds appeared to be calm, cheerful, and decided; and the Lord, I trust, will grant them years of usefulness in the long neglected land of Ham. Their visit to this city has certainly produced much good already. The hearts of many have been stirred up to fervent prayer, for their preservation and success. Several hundred dollars have been raised for our feeble churches in Liberia; and many kind and generous feelings on the subject of missions have been elicited, that will not, I think, prove evanescent.

Operations of other Societies.

CALCUTTA BAPTIST MISSIONARY SOCIETY,

Auxiliary to the Baptist Missionary Society in England, formed in 1792.

We have just received the Fifteenth Annual Report of this Society, read at its Annual Meeting in Calcutta, Feb. 12, 1835. It gives an account of the operations of the Society during the twenty-two preceding months. The following is an abstract of its most important particulars.

CALCUTTA. *Native church*—*Mr. W. H. Pearce, pastor.* This church includes baptized Christians at the village stations as well as in the city, and has been gathered, for the most part, from the grossest idolatry, ignorance and superstition. Since the last report three have been excluded, six have died, and eighteen been added by baptism, beside two previously baptized. Of these, six were from Calcutta and its vicinity; eight from the neighborhood of Luckyantipore, and six from the Christian boarding school at Chitpore. Several others, it is expected, will soon make a public acknowledgment of their faith in Christ. "In announcing the reception of so many new members into the church," observes the pastor, "I beg it may be fully understood, that to the labors of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labors of the native brethren. While it must be acknowledged, that native preachers are seldom fit to be left alone, yet when diligently instructed and vigilantly superintended, they form invaluable agents in the propagation of the Gospel; and, perhaps, there is no department in which a European missionary will be found eventually to have labored with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his native assistants. A deep sense of the importance of such efforts in the establishment

of Christianity in India, leads me most respectfully to recommend them to Missionaries of all denominations."

The church now consists of sixty-two members, but probably more than one half will soon be dismissed to form two distinct churches under the superintendence of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at Chitpore, respectively.

Preaching to the Natives. In this department of labor in Calcutta and vicinity, there have been employed, for a greater or less portion of time, *Messrs. G. Pearce, Aratoon, Thomas, De Monty,* and *Shujaatale*, assisted occasionally by one or two other native preachers. The society's bungalows, or native chapels, at the date of the last Report, were four, two of which have been since relinquished, chiefly on account of the low state of the Society's finances. The chapel in Jan Bazar and the one at Syam Bazar are still occupied, and the congregations, whether by day or by night, are of a very encouraging character, both as to number and attention. A moderate calculation will give from 12,000 to 15,000 for Calcutta alone, who have heard the words of eternal life from the agents of this Society within the last twelve months.

CHITPORE. *Mr. J. D. Ellis, and a native assistant.* Mr. Ellis gives the following account of this station. "We have had, at different times, since the last Report, several inquirers, two or three of whom continue to seek a knowledge of divine things, and of one particularly, I have every reason to hope that he has passed from death unto life.

Schools. "The schools under our care are well attended. Mrs. E.'s *Native Girls' school* has had an average number of a hundred daily; but in consequence of a decrease in the amount of funds appropriated to female education, that number is now of necessity reduced to twenty-five. The *Hindoo English school* contains a hundred and twenty youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Christianity, is every way gratifying. The effect of a religious education on their minds is very apparent, loosening them from the sinful and superstitious bands of Hindooism, and at least, inspiring them with a respect for the re-

ligion of the Bible, and a willingness to advocate its divine authority. More than this, perhaps, cannot safely be said; but I am sure, that their remaining in Hindooism arises from custom, and not from faith in its merits; while the difficulty of forsaking all for the Gospel's sake has hitherto prevented their professing the Christian name.

“The last, though I trust not the least useful part of our engagements here, is the *Native Christian boarding school*, containing fifty boys and girls. The boys are instructed in English and Bengalee, while the girls, until March last, learnt Bengalee only. The limited amount of knowledge attainable through their native language, suggested the propriety of teaching them English. The experiment was made through the kind aid of a valued friend of education, C. E. TREVELYAN, Esq. who generously offered to defray the increase of expense. It succeeded beyond expectation, and within eight months, six of the girls had acquired such a knowledge of English as to read with ease, and answer questions with readiness and propriety. In the boys' department, respectable progress has been made in different branches of useful knowledge, and particularly in the History and Doctrines of the Bible. We also desire to feel deeply thankful for that divine blessing which has attended the institution, in bringing many of its members to a saving knowledge of the truth as it is in Jesus. The six youths, who a year and a half since made a public profession of their attachment to the Saviour, have continued to walk as it becometh the Gospel of Christ; and two or three others have given those evidences of piety which will warrant their being soon received into the fellowship of the church. Regarding this institution as a promising means of raising up holy and intelligent men to preach the Gospel in their own tongue, we desire earnestly to recommend it to the attention and liberality of the friends of the Saviour, that the number of its inmates may be increased, which the present low state of the funds alone prevents.”

A few weeks before the annual meeting of the Society, the Christian boarding-school had been removed from Chitpore, to Sibpore, where it is under the management of Mr. and Mrs. Pearce.

HOWRAH and SULKEA. *Mr. James Thomas, and a native assistant.* Of the church at this place, which is partly English and partly native, two have died, five have been excluded, one restored, and two dismissed. Five have been added, three of them by letter. Several inquirers have appeared among the native population, and several applicants for baptism. The word of God has been extensively made known among the inhabitants, and a considerable number of tracts been put into circulation, not only at festivals, but by distribution at the shops and residences of the people, wherever the inmates were able to read, and willing to receive them.

LUCKYANTIPORE and KHAREE. *Messrs. W. H. Pearce and De Monty, and three native assistants.* Since the date of the last Report, a considerable change for the better, has taken place at this station and in the surrounding villages. Many families have abandoned idolatry, and united themselves to the Christian population, and have thus come under constant religious instruction. Mr. De Monty has furnished a list of 52 persons, exclusive of children, who have within the last six months renounced caste. In the early part of Dec. last, eight persons were received into the church by baptism at Luckyantipore, beside three at Kharee. “Upon the whole,” says the Report, “the state of the village stations, whether it regards the increased number or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavors that opportunities so favorable should not, through our want of zeal, liberality or exertion, be unhappily lost.”

Translation of the Scriptures. The Bengalee translation of the Testament, undertaken by the missionaries of the Parent Society, and but partially executed at the date of the last Report, has since been entirely printed. The edition consisted of 2000 copies of the four Gospels, 1,500 copies of the Acts, and 1000 copies of the remainder of the Testament. A second edition has been

commenced. These editions were executed in the Bengalee character. An impression of the whole Testament in English and Bengalee (Roman character) has also been commenced. The missionaries have determined to attempt an improved version of the Old as well as New Testament. To this work Mr. Yates has devoted himself. He has nearly executed the Poetical and Prophetical books.

Operations of the Parent Society.
At *Cutwa*, where Mr. W. Carey is stationed with several native assistants, 11 persons have been baptized during the past year. At *Birbhum*, occupied by Mr. Williamson and three native assistants, the number of baptisms is eight. At *Monghyr*, under the care of Mr. Leslie and two native assistants, there have been two applications for baptism, but no addition to the church. "As it regards schools," Mr. Leslie writes, "I have but one only; but that is taught by a native Christian, and numbers nearly fifty boys. I had, in former years, tried several times to get the children to attend a native Christian, but never could succeed till about six or eight months ago. The present school is, therefore, a great triumph in this place, and abundantly shows how much the prejudice against Christianity is weakening. I believe that more good will now be done by this one school, than by the several schools which I had formerly taught by heathen schoolmasters.

"I am glad, also, to say that the preaching of the Gospel, in the native chapel, is in general well attended by the people: and that all the native members continue to stand fast in their profession. We have had no exclusions during the year; and nothing to call for discipline. Our place of worship seats 200 at least; and it is sometimes well filled. But alas! we mourn the absence of the Spirit of God, who alone can open the hearts of the people to the reception of Christ."

At *Digah* nine have been added to the church in the East India Co's regiment quartered in that vicinity, within the last two years, but there has been no addition to the native church during

that period. Mr. Lawrence, who, with two or three native assistants, had been laboring there since the last Report was made, has recently gone with Mr. Anderson a missionary of the Parent Society, to *Allahabad*, contemplating the establishment of another missionary station either there or elsewhere in the Upper Provinces. At *Patna*, occupied by Mr. Henry Beddy, there were six baptisms the past year. A native boys' school had sixty scholars.

SERAMPORE MISSION.

We are indebted to the Feb. number of the Church Missionary Register, for the following general views of the Serampore Mission. "There are now eighteen mission stations, and eleven out stations. The surface over which the mission extends is very large. Delhi is as distant from Serampore as the capital of Sweden is from that of England; and the extreme distance between the stations is more than that of Petersburg from London. At these stations we have at least fifty European and Asiatic laborers, while the number is continually, though gradually, on the increase. Of these fifty, it is particularly worthy of remark, forty-two or forty-three have been turned from darkness to light on *Indian* ground; and of this number not fewer than thirty-eight were *born* in India. Thus, if we look at the seven Europeans, who taking their lives in their hands and resolving to end their days in India, have devoted their strength and talents to these Eastern nations, we find that God has increased them SEVEN-FOLD. But when these fifty individuals are viewed in connection with their daily proclamation of divine truth—with the number whom they have already been successful in turning from *dumb idols* to serve the living God—as well as the number to whom they will be thus useful; and when with all this, we contrast its origin, forty-two years ago, surely even at *this time* it may be said, *What hath God wrought?*

Such has been the Divine Goodness with regard to a work, which is not only a prospective one, but the highest gift bestowed by the Saviour on his Church below; for such, in truth, is the gift of the MINISTRY.

OBITUARY NOTICE OF MR. ROBERT ROGERS, OF NEWPORT, R. I.

Mr. Robert Rogers was born in Newport, R. I. on the 18th of April, 1758. He became a subject of divine grace at the age of 16, and soon after united with the 1st Baptist church in Providence. The following year he was graduated at Brown University, of which he was subsequently Trustee and Fellow for nearly 49 years. On leaving College, he immediately joined the armies of his country, just commencing her arduous struggle for freedom, and honorably sustained the post assigned him, as a lieutenant in the R. I. Line. On retiring from the army, he devoted himself to literary pursuits, and for many years conducted a classical school in his native town with distinguished ability and success. For 20 years he was also Secretary, Treasurer, and Librarian, of the Ancient *Redwood Library*. In the year 1826, Mr. R. became a member of the 1st Baptist church in Newport, now under the pastoral care of Rev. John Dowling, and in 1830 was chosen clerk of the same, the duties of which relation he discharged acceptably till the commencement of his last illness. His fatal sickness, protracted through several months of extreme suffering, began in April last. The first four or five weeks of it he filled up with almost constant exhortations, addressed to the numerous relations and friends who called to see him, and characterized by pungency, fidelity and affection. At a later period, supposing his departure to be nigh at hand, he would frequently summon the members of his family around his bed, and in the most touching manner, give them his parting blessing, commend them to God, and bid them farewell. He also addressed his pastor in terms of warm affection and respect, exhorting him to seek the peace and prosperity of that "dear church," a designation habitually on his lips, and invoking the blessing of God on his faithful ministrations. During the last two months of his sickness, his resignation to the will of God was strikingly conspicuous. Instead of murmuring at his severe, and protracted sufferings, he frequently expressed his gratitude, that God had permitted him to remain long enough to give his dying testimony to the value of religion, and to make some efforts for the best interests of those who were nearest his heart. As

a specimen of the exercises of his mind during the whole period of his illness, the following expressions, written down as they dropt from his lips, during a night of intense suffering, and while he was supposed to be in the article of death, will be read with interest. After his pastor had engaged in prayer for him, he lay still for a few moments and then exclaimed, "O, I will put my trust in Him, for He careth for me. O, it is a blessed thing to pass through the valley of the shadow of death calmly, and to have a good hope through grace." His pastor remarking, "What a blessing, that you have not a Saviour to seek *now*," he replied, "O yes, it has convinced me of the wretched, horrid situation of those who are crying out in their dying moments, Save me! Save me! and have no hope in Christ. My hopes have long been fixed on the Lord Jesus, and though I have often strayed from the fold, yet he has brought me back again with weeping and supplication, and he will not, no, he will not forsake me now." His pastor, desirous to know what were his dying views of the person and character of the Redeemer, said, "Should you feel such a blessed hope and confidence, did you not believe that Christ is an *Almighty* Saviour?" He replied with more than common animation, "O no! nothing but the blood of an *Almighty* Saviour would give me any consolation now. If he were not God, it would be a creature making atonement for a creature, which is a paradox. He is an *Almighty* Saviour, and therefore he is able to save me now. Blessed be his name." At a later hour of the same night he uttered the following language: "O my God, let me not be deceived; let me not have the lamp of profession without the oil of grace." And again, "Blessed be the Lord, he will sustain me according to his word. O the precious, precious promises of the Gospel. What I do thou knowest not now, but thou shalt know hereafter." And then, as if fancying that his heavenly Father was calling him, "Child, come home." "Son, be of good cheer, thy sins are all blotted out." "Last day—O what an assembly—clothed in white robes of righteousness." "Jesus, come—Jesus, master O Lord Jesus, come quickly." On Wednesday, the 5th of August, it

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